ROSS ROADS

VOLUME XXIX February, 1954 NUMBER 3

JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

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CROSS ROADS is published quarterly by the Rural Workers' Fellowship the Episcopal Church, Inc., at 415 So. Jennings, Fort Worth, Texas. Editori office, care of the Rev. W. Shelby Walthall, R.F.D., Jessups, Maryland. Mem bers of the Rural Workers' Fellowship of the Episcopal Church subscribe CROSS ROADS in connection with the payment of their dues of $2.00. which $1.00 is for a year's subscription to the publication.

Postmaster: Return undeliverable copies under label to P. O. Box 706 Fort Worth, Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas August 27, 1952 under the Act of March 3, 1897.
Printed in U.S.A.

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Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

A MESSAGE FROM THE PRESIDENT

Little did I realize that I would be writing a letter as your new presi- but here I am! It is with mixed feelings that I take up my office and ities for I cannot decide whether I need your congratulations, or athies, or both. Indeed, it is a great honor, and I accept it in humble and I pledge you my utmost effort in shouldering the responsibilities it entails.

My first (and only) positive thought about the R. W. F. at this is that we must continue to stress and encourage the 'F' part of our . Actually, it is the primary reason for our existence as an organiza- I hope you all agree with me that the R. W. F. is not, and should not 'pressure group' within the Church. Certainly, we members are sted in that part of the Church's program which involves Town and try work, but we do not want to be known merely as a lobby to see our own interests are not neglected.

To use the sociologist's jargon, we members of the R. W. F. belong special interest group,' not because we have chosen the group neces- , but because we find ourselves in the particular area of the Church's hich gives us our common concern. For this reason it seems to me he R. W. F. does not need so much to promote fellowship as it does to help us all find the one-ness which is already ours, and to enlist ive participants all those now outside R. W. F. who share our interest ason of their position or their concern. We need such people, particu- lay people, and I would like to think that they need us, and that we something rich and tangible to offer them.

This issue finds me too new at the job to submit any 'platform,' but hope that the R. W. F. will continue to sponsor its present means of

drawing us together—*Crossroads,* The Prayer Cycle, The Newsletter, ou annual meeting, etc.—and perhaps devise new and more adequate ways t implement our purpose. I am also anxious that there continue to be cooper tion in an effective relationship and working arrangement between th R. W. F. and the Division of Town and Country of the National Counc and the various officers of the Division.

I am very conscious that my new office carries with it an abunda inheritance from a host of predecessors, I am deeply indebted to all tho who have labored for R. W. F. I covet a continuance of their suppor and of an even wider participation of all members in the affairs of o group. Nothing pleases me more than that the editorship of *Crossroa* is no longer the task of the president. I have great confidence in the ne editor and I will enjoy association with him in his labors. Please know th your letters of suggestion and criticism will be welcomed, and I will val your sharing with me personal items and professional observations, a your remembrance of me in your prayers.

Faithfully yours,
Wm. Davidson

An Editorial: From Whence Cometh Our Help?

A journal can be no better than the material it presents. The Ru Worker's Fellowship has often mouthed the need for a vital periodic As Dargan Butt quotes the southern mountain people, this has seemed oft "to be from the lips out." It has seemed that Crossroads often falls in that category of 'blight' reserved for Mark Twain's weather: "Everybo talks about it, but nobody does anything about it."

For months past, requests have gone around the country asking R.W. members for usable materials and ideas. The answers have a time-honor ring: "I have bought a piece of ground and I must needs go and see it: pray thee have me excused. Another said, I have bought five yoke of oxe and I go to prove them; I pray thee have me excused. And another sai I have married a wife, and therefore I cannot come."

There are many possible reasons for this hesitancy on the part of R.W. members to contribute. First, we are so busy doing important work th we haven't got time to share with our fellows in the area of our comm concern. Secondly, what we are doing is so important, so routinize so unimaginative, that we have nothing vital to share. Or, third, we dor know where we are going and, thus, don't want to issue a road-map that others will know where we are.

Plans are now underway to have an annual conference of editors a officers at which the general theme, suggested articles and potenti authors for each of the four issues will be thoroughly out-lined. Wh you get a 'summons' from this gathering, we trust that you will respor productively, albeit with 'blood, sweat and tears.'

There is a standing need for such material as book reviews, ap-iate prayers and worship aides, significant town-and-country sermons ervices. You are asked to be responsible for getting them to us. We are starting a Consultation Corner in which two or three concerned ns (bishops, priests or laymen) will be asked to give their answers ne vital questions disturbing to us all. Likewise, there will be regular ms from the national Division of Town and Country, from the al training centers and from the demonstration homestead at Roan-. Believing strongly that Godly conflict makes significant (and cer-, more interesting) journalism and wiser and humbler souls, we d like to print your letters of disagreement, criticism and rebuttal. we hope to print the Prayer Cycle regularly.

From whence cometh our help? Only from members of the Rural kers' Fellowship can an adequate answer to this question be heard.

—W.B.S., Jr.

CROSSROADS EVALUATION UNDERWAY

At the meeting of the Town-and-Country Advisory Commission at ridge, Feb. 2-4th, the question of rural work publication came in for discussion. Naturally, Crossroads was discussed, with the majority e attendors being R.W.F. officers and members. It was felt that roads should be a livelier journal, dedicated more to fellowship than holarly dissertation. Therefore, with the next issue, we're going to try lige. Cliff Samuelson is taking up the matter of format with several skilled in the matter, in New York. Starting with the next issue, we'll begin running the Prayer Cycle, thus eliminating it as a separate ation. The same may be said for the Newsletter. Incidentally, the ory Commission is establishing a Publication Committee which will be nsible for producing sound papers, pamphlets and, perhaps, books. In tter category, Dargan Butt's *Preach Ye There Also,* the philosophy istory of the town-and-country movement in the Church, will be out ring. R.W.F. members will want it. Seabury-Western publishes it as cond of that school's series.

THE RELATIONSHIP OF THE PRIEST TO THE COMMUNITY

by

ASHELEIGH E. MOORHOUSE

(Born in Winnipeg, Manitoba, the author went into the Fleet Air Arm of th Royal Navy. Released in 1946, he received a bachelor of architecture degree fro the U. of Manitoba in 1949. Following work in architect's offices in Texas an Wisconsin, he entered Seabury-Western Seminary in 1952. He is married, has thr children and became a U. S. citizen in 1951.)

The community in which a priest lives and carries on his ministr can be understood to mean one of several areas of influence. In th discussion it will be considered as being the limits of a smaller municipalit say within the population range of 5,000 to 25,000. The most importa characteristic of the smaller municipality is its "corporateness." Its citize have a sense of belonging to a unit of membership whose responsibilities an rewards are more acutely experienced than in that other great residenti system of today: the metropolitan neighborhood. There is a feeling permanence, bred by personal acquaintance with the contributions made it by those of its citizens who regard the community as worthy of suc effort. To a large degree, people know where they stand, and they fin out quickly where others stand too. As a result of this both strife an co-operation are more intense among those who live in a small town.

It is a familiar thing for us to think of our priests as being represent tives of the whole Church. Yet for some reason it is a little surprising notice the extent to which a community comes to judge the Episcop Church (and that means all her members) by her local priest; often qui uncritically and to the detriment of the spreading of Christ's Gospel. Th priest as they know him stands for the kind of Christianity they assum the Episcopal Church stands for. By his life as they see it the communi is either attracted or repelled from the Church as being the place whe Christ is to be found. This is not to say that the whole community w automatically and irresistably be drawn to our blessed Lord if in th attitudes and actions of the priest His Grace is revealed. On the oth hand, if the priest does not strive to present himself as a true Christia before the community in every way possible, he will almost certain fail to accomplish the most important part of his ministry, which is bring the redeeming power of Christ into the places where His Salvatio is not yet known. In short, the priest will not be exercising his priesthoo

The community, then, will get to know the priest, and therefore w either come or not come under the beneficial influence of his ministr through the relations which exist between them. His impact upon the co munity will be either positive and mediatory or negative and unregenerati in each of his contacts with it, and it is largely up to him which sc of impact it will be. The community looks upon the priest as being Christian, and insofar as he deals with it as a Christian should, just so f will he promote the mission of Christ's Church. If he does not so de with it, he will discredit the mission of the Church to those without, an degrade her mission to those within. It is surely not too much to say th the relations between priest and community should be no difference

nce from the relations between the priest and his flock. Even though in technical sense he administers the Sacraments to the latter and not to former, yet those same Sacraments are offered to and made effective he community if the priest sees that his parish and the community in reality one body; that he must minister to those who are far off as l as to those who are nigh.

The fundamental relationship therefore is that the priest be to the mmunity nothing more nor less than a Christian, with the provision t because of his office he is to be a Christian in the special role of tor. What does this involve? I will try to answer this question by treating relationship under five headings. None of the aspects of this relation- is exclusive or independent of the others, so the division is at once leading and arbitrary, and will be made only for the purpose of discus-. I believe the priest must be to the people of the community as:

a) a friend.
b) a teacher.
c) a servant.
d) a father.
e) a counsellor.

As a friend, the priest in his representative character both gives and ives for the Church. There is a grace to giving and receiving which ls its highest expression between friends. Both acts are undertaken with welfare of the other in mind, with a sense of thanksgiving, making no ands, yet establishing at the same time the divine demand of love. priest should acknowledge the fact that the community makes it pos- for his Church not only to grow but even to exist; for without people e would simply be no Church. In addition, he should accept graciously amenities, the restriction, the protection and the responsibilities which community extends to him as a citizen. Every contact with civic ority, whether it be the building department, the school board, Parent-Teachers Association or the local policeman, can be a means ementing this friendship. Nor does this necessarily mean getting em- led in the programs of civic agencies. It does mean however unhesitat- y co-operating with and supporting them where they share a common rest with the Church. This friendship can be offered by the priest to community in many other ways too, with far reaching effect. Not the is the personal face to face contacts he has every day with non- rchmen. These can be turned into instruments of ministry, if for example priest seeks in his conversation with the druggist, an office secretary or bank clerk to find a way of doing each of these people some kind ice, be it ever so small and seemingly unrelated to the Sunday morning hip and offering to God. More than anything else, it is the friendly ude of the priest which can be so effective in overcoming the hostility

which the community bears toward Christ's Church. A priest's brusqueness flippancy and coldness are the major killers of friendly relations betwee Church and community.

How often have you heard people say: "A priest is primarily a teach er!" Yet how often by these words do they mean teacher of "churchman ship" to churchmen rather than teacher of Christ to those who have no yet met Him as they should? Indeed, everything a priest does in th eyes of the community teaches them something about Christian priesthoo and thereby something about Christ. His basic job is to bring the Brea of Life to people, through preaching and Sacrament, and they will scarcel receive Him thus except He be made known to them: through Christia teaching. The priest is a Christian peculiarly suited for this job . . . sinc he has really *nothing else to do!* No priest therefore can (without profoun consideration and good reason) safely ignore opportunities to witness fo Christ in community life. Such agencies as service clubs, ministerial associa tions, civic improvement groups, schools, professional organizations ma call upon the priest or may be made open to his influence. How can h afford to say that he is too busy "to mess around with that sort of thing? Our blessed Lord concerns Himself with teaching *us* in His ways: wh then should not the priest concern himself with teaching the communit about Christ, whenever it offers him the opportunity so to do.

Dwelling on the priest's relationship to the community as friend an teacher may lead us to overlook his relationship as servant. If this aspe of serving does not underlie all the others, then his ministry is likely t become as but "sounding brass or a tinkling cymbal." Without the attitud of serving present in his dealings, the priest will become arrogant, dictatori and selfish. He will come to look upon himself and his little parish as a impregnable fortress called by God to stand alone against an unredeemab world. This is not only a vicious caricature of his true calling, but fal doctrine as well. Specific opportunities for the development of this elemen of the relationship will frequently present themselves, but the priest wi miss them if he is not looking for them. And he will not be looking for the if his conception of the priest as servant in inadequate. It is a ra community that does not have some need. Perhaps it lacks recreation facil ties or a place for meeting or some kind of adult education. The prie can promote and if necessary provide through his own parishoners th action required to meet these needs. Imagination and love of people wi lead him to service in various unexplored areas of community life.

On the face of it, the priest's relationship to the community as father would probably be quickly called in question by a great many peopl "A father?" I can hear them say, "Are you trying to push that Roma Catholic stuff onto everyone?" No. I am not here referring to a for of address sometimes used to exalt the wearer of clerical garb above h fellows. But on the other hand (and this is *not* a Roman copyright) a prie most surely must be as a father to the people of his community in som

g the same way as the head of a family is a father to his own children. priest is responsible for the growth in Christ of all the people he hes, even though he has no visible authority over them. His call to ly lead, to encourage, to chastise wisely, to forgive continually and to the people on his own parish list does not come to an end with that alone. If it did, the list would never grow! Such a call applies with same force to his dealings with the men and women of the whole munity. It will find expression mostly in his personal contacts, yet ugh these it will sooner or later be made manifest before all. And then aps through it those men and women will catch a glimpse of Christ self. The priest can establish this bond as a father by the way he dles the social outcasts, the unemployed, the prisoners in the local jail, sick in hospitals who have no special religious affiliation; as well as by licit expression in all his public activities.

Perhaps the one relationship to the community which is maintained lmost every priest — but too often in a negative and hole-in-the-corner ion — is that of counsellor. But he must do more than simply criticize community in somebody's living room. Where community conflict has n, he should take pains to consider the case in the light of Christian s, and then where occasion is given, make known publicly and tact- the claims of Christ's Law. To do this, partisanship *must* be avoided, though a party to the conflict may be comprised of members of his parish. The priest does not have to become a free-swinging politician: rs can do this sort of thing much more safely and effectively than he. if he is to bring community life under the influence of Christ's ion, he must face these issues. Ignoring them, or worse still carrying whisper campaign about them, will serve to push both the priest and Church and finally Jesus Christ Himself into a little compartment of s' minds labelled: "FOR SUNDAY MORNING ONLY." Neither the priest be always adverse in his criticism. The community is just urely called to salvation in Christ as the priest himself. He should mber the fact that the encouragement and praise and Christian ria for decisions given to him by others played no small part in the lopment of his own vocation. He should commend community effort re it is deserved just as much as he should condemn it where it is rary to the Law of Christ.

In summary, the character of the community will come under Chris- influence in the same manner as the character of the parish, if the t extends his full ministry to both. To be sure, he will not be able to te — in fact he should *not* devote — the same amount of time to community as to his parish. Nevertheless, a balance can be struck. if it is not maintained, either the parish will be neglected and finally tegrate on the one hand, or it will be isolated and waste away behind gh dark wall on the other. In the words of Rockwell Smith: "The contribution of the community is the opportunity which it offers to

the Church (and so to the priest as her representative)* to be fully Christian." The relationship of a priest to the community must be *at least* that of an ordinary Christian to his fellows. But by his special office he more than others may bring the redeeming Grace of Jesus Christ into the community, if he will go from the altar of God out into close and warm contact with the men and women who live in it.

*Parenthises mine.

—*Asheleigh E. Moorhouse*

Student Rural Church Training: Summer, 1954

National Town-Country Church Institute, Rt. 3, Box 371, Parkville, Mo The Rev. Norman L. Foote, Director

June 14-18: Preliminary period.

June 20-Aug. 15: Field work.

Aug. 15-16: Evaluation session—local field.

Aug. 19-27: Institute on the Ministry and the Town and Country Church Roanridge, Parkville.

Western Extension Center of N.T.C.C.I., St. James' Church, Payette, Idaho The Rev. Wm. B. Spofford, Jr., associate of N.T.C.C.II.

June 14-18: Preliminary period. College of Idaho, Caldwell, Idaho.

June 20-Aug. 15: Field work.

Aug. 19-27: Institute at Roanridge.

The Southern Rural Church Institute, Valle Crucis, North Carolina. The Rev. E. Dargan Butt, director; 600 Haven St., Evanston, Ill.

June 18-July 10: Period of instruction.

July 11-Aug. 29: Period of field work.

Aug. 30-Sept. 1: Evaluation period.

The Parish Training Program of Province of New England. The Rev. I Humason Steinmetz, director, Ashfield, Mass.

Field work for at least eight weeks between June 1st and August 15t (the exact dates and number of weeks in excess of eight will var at the discretion of each supervisor).

Aug. 16-21: Students' Conference for Summation and Interpretation at th Education Center, Plainfield, New Hampshire.

Work With Agricultural Migrants, sponsored by Division of Home Missions, National Council of Churches, 297 Fourth Ave., New York From June 1st to October 1st.

Cornell Rural Training Project, Barnes Hall, Cornell University, Ithaca New York. Auspices of Auburn Theological Seminary, the Rura Church Institute, New York State Council of Churches and Corne University. Enrollment: 25 students.

ROANRIDGE REPORTS

By The Rev. Norman L. Foote

Director of The National Town and Country Church Institute

The most urgent and vital need of parishes and missions in the Town Country area of the United States remains as a need for competent rship with a long enough tenure to develop growing congregations. is not news. The need for this kind of leadership was the basic motive nd the beginnings of the National Town and Country Church Institute than ten years ago. Much has been done through the Division of n and Country in its total program toward meeting this situation with ry significant portion of that effort being directed toward the develop- t of the National Town and Country Church Institute at Roanridge. report will not attempt to summarize this ten-year effort but it will npt to indicate certain achievements, needs and future plans.

In these ten years there has developed a program of year round train- at Roanridge that we can list as follows:

1. An expanded program with seminary students.

This was the first program of the Institute and it remains its largest e yearly endeavor. We are now preparing students for a guided ex- ence in the town and country field in most of the jurisdictions in the 6th, 7th and 8th Provinces. These students represent practically all of church's seminaries and training schools. Wherever credit is given for mmer's field work in an experience closely paralleling the normal stry this program is fully accredited. Begun as a program to stimulate tions for the Town and Country ministry it is now recognized as having value for the student, the seminary faculty and the mission field e church regardless of the type of ministry chosen by the student after uation. As nearly as we can estimate better than 60% of those who had this kind of summer experience have elected to serve the church Town and Country area. We deeply feel that this kind of summer rience is and ought to be an integral part of theological education. developments in this summer program include the training of super- s, the shift in teaching emphasis to the end of the summer, and the ing fact that more students than we can adequately care for will next summer. We are still in the process of developing an adequate of supervisors but are able to say that in the summer of 1954 no nts will be placed in any field on which there is not a supervisor n we have trained. We are able further to offer to seminarians and s a tremendously wide variety of situations covering the whole variety mmunities, racial groups and needs of the rural church. More im- nt we are able now to relate the students needs directly to the kind uation in which he will serve within a range of emphasis. He may be ded close or loose supervision, he may work in a group situation or as dividual, he may even be given an opportunity to have a guided failure

if that is what he really needs to develop into an adequate servant of ou Lord.

2. In addition to our summer program educationally we have tw other programs in operation. First is a training program with the clerg now in the Town and Country ministry. This is conducted on both Diocesan and national basis. The staff of the Institute will go to a . . Diocese and conduct a 5 day training Institute for Town and Countr clergy and also two or three times a year we are holding a similar conferenc for men drawn for the entire church at Roanridge. There are advantag in both types of situation. These Institutes are designed primarily to me the needs of men in isolation and discouragements and to restore vision an inspiration. So far we feel they have been sessions in which we are con vinced, in all humility, that the work of the Holy Spirit has been evide to all who attended.

3. There is one other area in which we are about to embark th area of training lay leadership. We have scheduled the first week-end con ference of this type next March. This program has been taken up for tw reasons. First there is a demand for it from the laymen themselves an second we feel that this is a real area of our concern.

This is a rough outline of our efforts. Other concerns include th development of two local congregations and a community center, coordin tion with the farm activities and the improvement of the physical propert

In this latter respect (the last three years since the cornerstone w laid in 1950, in which gifts from the Birthday Thank Offering and Wom an's Auxiliary, greatly helped) you will be interested in knowing that conservative estimate of the value of the present property exceeds $30(000.00 (cost to the National Council around $100,000.00). We have now a administration building housing offices, library, living quarters for thr single staff members, conference facilities for 25 persons including housin dining room and meeting rooms and chapel. These facilities also serve as community center and as the church and parish hall of the Chapel of th Redeemer. In addition two staff residences have been completed. On th farm property itself a number of improvements have been made in th last year including the completion of a modern farm house for the far manager and his family.

Looking into the future — though in this instance I feel that th future is very nearly the present — there are three situations developin that all seem to point to one essential need.

First: Last year Kansas City voted a bond issue of $28,000,000.00 develop an industrial airport. Final decision on the site of this airport two miles north of Roanridge. Trans World Airlines which will lease a lar portion of this airport expects to have 4,000 permanent employees on th

when the airport is completed. This undoubtedly means the influx large number of families in our immediate area. We are the closest ch congregation to this development. We are for once established before people arrive. We should like to see what we can do in providing an tive ministry to this new group of people. To do so will require nded facilities since the pressure on the present building already makes adequate in many ways.

Second: The present facilities at Roanridge are being used not only Town and Country conferences but also by other church agencies. It is only Conference Center of the National Church in the mid-west. We ideally situated in the center of the country, far enough from urban actions to assist in the unity of conference gatherings and yet near igh to be readily accessible. We should be prepared to serve the church his capacity. However, conferences for groups over 25 in number create al strain on us at present. For our own seminary groups we have to rent ities at Park College. They are reasonable in their rates and most perative but we could well use some of the rental for the maintenance of own property. In addition the Diocese of West Missouri has no con- nce facilities of its own and would be happy to cooperate with us in development of further facilities which they might use.

Thirdly we have a growing local congregation and a growing com- ity need. This is not startling in its rate but it is apparent solid and Without changes in the development of additional housing in the we expect and hope this will continue, toward the development of a supporting parish.

These three needs: those of new people moving in: those of educa- l and conference use; and those of the local congregation could result multiplicity of buildings, parish hall, church dormitories, meeting ms etc. We feel that at this time these needs can be combined and met multi-purpose building. We have learned already that the same space be used for many things. This building would be a parish hall, built ne hill side above the present building, the slope of the hill provided lent lighting for the basement floor. The rooms on the floor above used as class rooms, meeting rooms and dormitories. Construction his building would solve local population and congregational needs the congregation itself were strong enough to support its own con- tion of a church. It would make it possible for us to hold conferences a 100 persons. We have found it possible by being our own contractor ve the church from 10 to 20% of the normal cost of construction, mak- his cost in the neighborhood of $80,000 to $90,000. With your permis- we would like to appeal to any and all sources for assistance in oping and constructed this or some similar type of construction.

The purpose for which all this kind of training for the Town an Country ministry was originated, to stimulate vocation for this kind o ministry may seem to some to have been lost in the midst of the presen program. While this is not true, and while we do feel that the presen program is productive toward this goal and must be so to justify its exis tence we also feel that we have moved into a wider area. We are convince that we cannot train men for the Town and Country ministry withou being involved in training for the ministry itself. Using rural areas as base of experience we are trying to aid men in acquiring attitudes an insights about their chosen vocation that are needed everywhere and ar especially needed in the smaller communities where their presence o absence can be so quickly noted. There is, it seems to us, a real possibilit that he who cannot present the Gospel to a small group, may find himse preaching a false Gospel to a larger one. It may not be that he just doe not like to live in small towns but also that he does not like the sam people that close to him day in and day out. At least this is a possibilit that every clergyman should be given the opportunity to consider. As w hope we are making a contribution to the ministry of our church as suc so we also hope that we may aid in the developing of a vital sense o vocation among all the communicants of the church. There is nothin in our world as powerful or as needed as the unity of individuals who pra live and act as a Christian community. Through such groups the presenc of the Holy Spirit is felt in a peculiar and redeeming way. People ar changed and God is praised. It is our hope that we may be such a com munity at Roanridge and that through their experience with us othe may be helped to develop greater and more perfect groups in which H presence may be more clearly seen.

Joe took his friend, Pat, hunting on a bone-chilling day. In the blinc he was disturbed to see Pat hitting the bottle continually and he was sur that the hunting trip would be a failure. Late in the afternoon, a lone duc came quacking over. Joe blasted away—and the bird flew sedately on. Pa then lurched to his feet, raised his gun and let fly. The duck croaked onc and spiraled to the ground. "Gee, Pat," said Joe, "That was a good sho With all you've had to drink, I didn't think you could hit anything." "Oh it washn't sho good," replied Pat. "Ushually when a flock of duck com over like that, I get more than one."

—Thanks to Bp. Frank Rhea, Idah

THE DRIVE-IN SERVICE

(By the Rev. Edwin J. Eilertsen, vicar of Emmanual Church, Alexandria, and Paul's Church, Glenwood, Minnesota. While attending the University of Minne-, Mr. Eilertsen served two congregations as a licensed Congregational minister. is a graduate of the Berkeley Divinity School, June, 1952).

"Come as you are: stay in the car." This advertising phrase accurately cribes a major virtue of the Sunset Drive-In Church held in the summer nths in Alexandria, Minnesota. People about to go out on a picnic may ie in casual clothes. Fisherman and golfers, back-seats piled with 'tools' of their trade, do the same. Some come who don't attend the n church because they feel they can't equal the local standards of nion. Perhaps the prime virtue is that parents with small children can ie as a family and not worry that fidgeting will disturb other worship-s.

As the service begins at 9 a. m., the minister stands on top of the k Shop in the center of the theater area. The cars are fanned out ing the Shop. Prayers, hymns, sermon and special music are carried o each car via the theater's public address system. The service is inter-ominational, featuring well-known hymns, and with 10-15 minute mons applying to the interests of all types of churchmen.

These out-door services in the theater were sponsored by the Mens' bs of Emmanuel Church, Alexandria, and St. Paul's, Glenwood. Because churches are in a resort area, the Mens' Clubs hoped to attract summer tors. The numerical results have been pleasing to all. During the peak nths of July and August, attendance ranged between 200-250. Emmanuel a regular adult membership of 85; St. Paul's lists 45 adult members. er 3200 people attended the services in the theater during the summer 1953.

But the statistics were not the most important achievement of this mer project. The activity of the Mens' Club in providing a Christian istry to the town envigorated every member. Some men were responsible the advertising. Others for arranging to carry out the pulpit and the np organ for each service. At least five men each Sunday welcomed families and helped them to park. They assisted in receiving the ring.

Realizing that this was an effective means of evangelism, the men kept r eyes open. If families came to these out-door services who had no rch affiliation, their names were given to the minister. Numerous pastoral ortunities arose. And at least six families are, in the fall of 1953, con-plating attending local Episcopal services as a direct result of these ve-In Services.

While the Drive-In Church is a long distance from the liturgical ship services conducted in a Church sanctuary, it has many merits. st important, perhaps, is that the informal character of these services act many who have neglected the Church. I know, personally, of at

least two dozen people who came to these services who have attended no formal church services in many years. Doubtless there are many others.

A final and lasting virtue of the summer venture was the cooperation between the minister and the Mens' Club in providing these services. The principle of the joint ministry of the laity and the clergy was set into motion. The men became aware, as they served in any one of the numerous responsible positions, that we are all, laity and clergy alike, ministers in God's Kingdom.

The Consultation Clinic

From a Town-and Country priest:

Dear Sir.

Would you get somebody better qualified than myself to wrestle with a real problem? I am a new tokn-and-country priest, working a large field in a missionary district. The personal expense of covering the area is prohibitive. For example:

October, 1953—Miles traveled in field	1170
Suggested reimbursement by National Council	.064/mile
Total	$ 74.880
Actual District reimbursement	$ 25.000
Expense from own pocket	$ 49.88
November, 1953—Miles traveled in field	1832
Suggested reimbursement by National Council	.064/mile
Total	$117.248
Actual District reimbursement	$ 25.000
Expense from own pocket	$ 92.248

This makes a total of $142.13 that I have paid in two months in covering the field. Averaging it out, it means that I am taking a salary cut of $852.78 per year, and, currently, we are just breaking even on our salary.

I see three possible solutions: 1) Keep taking it out of my own pocket until I go broke and then move out of the town-and-country ministry; 2) succumb to the temptation to become an 'office' priest and forego a pastoral ministry in peoples' homes which, according to the missionary

ops and the N.T.C.C.I., is the true, effective town-and-country minis- or 3) adequate compensation (all of my churches are missions having l trouble raising budgets at present.)

Could you have somebody give me some Godly — and realistic — nsel on this matter? Thanks very much.

Sincerely yours,

Edwin J. Eilertsen

Missionary Bishop Replies:

The letter brings to the fore a constantly recurring problem in the me Missions field — the problem of travel. Probably, no final answer be given which applies everywhere. Any answer must be the result of lligent planning by the bishop and archdeacon in charge and the mis- ary himself.

The statistics in this letter definitely suggest the need of a review the missionary travel situation in that jurisdiction, at least as it applies the field in question.

Several questions seem to the writer to require preliminary examination. e old wartime warning "Is this trip necessary?" should be asked by every sion priest of every trip he plans. It is just as easy to spend more time the wheel of a car than in pastoral work as it is to neglect pastoral ies for lack of money. The longer the distances, the greater is the tempta- for all of us to increase mileage at the expense of effectiveness. Some sdictions have their experienced travel committee to advise the ap- ximate mileage which should be necessary in a given combined field. et each man ask himself, "Could I plan my trips more effectively?" Time he wheel is largely wasted time.

A second question requiring study would be the relation between salary travel. Some areas pay larger salaries and a very limited travel amount. ers pay a small salary but make an adequate allowance for an agreed rage or maximum mileage per month; therefore, an intelligent comment his particular situation would require information as to the amount of salary in question and how it compares with other salaries in small rches where little or no travel is required.

If a discrepancy as serious as the letter indicates stands the test of e two points, then the problem surely should be taken to the Church; of all, in the local congregation, then in the missionary district as hole, and finally, to the Church outside.

It has been this writer's experience that where a need exists which will d careful scrutiny, money is usually available from one source or another

within the Church's family to provide for that need. It's not a problem that the young priest needs to shoulder unaided, but let each one of us be sure we are making the best possible use of the time and money already available.

—William F. Lewis, missionary bishop of Nevada

A Town-Country Priest Replies:

Perhaps this will be of more value to you if you realize that it is written by one who has given most of his ministry to work in the town-and-country church and is, still, so engaged. He has, and continues, to face the problems confronting you. At times he has had to pay all travel out of salary; at other times, he has been allotted mileage, limited or unlimited as to miles covered; at other times, he has received a lump sum after careful survey of the needs of the field.

We only suggest principles involved, rather than exact answers to your individual problem, as many of the local factors which will figure in any solution are left out of your letter. Such factors include: 1—Number of churches in the field; 2—their distance from each other; 3—how scattered the homes of the members of these churches are; 4—type of roads you must use; and 5—the people you deal with in your missionary district and your field, particularly those who have a hand in setting district or field policy.

I suggest that you begin the solution with yourself. Be honest there first. You now think you are doing that, but are you? Reevaluate your pastoral ministry. Are all the miles you travel necessary? Could you consolidate some of your trips and save time and travel? Local factors will determine your answer. Why was there so much difference in the travel for the two months reported? Sometimes such a difference is essential. Was it this time? Remember the fact that you cover many miles does not guarantee that you are experiencing a pastoral ministry. A Godly, realistic view of your attitudes and work is essential if a fair solution is to be reached.

Look again at your expense account. You have not paid out, except on paper, the total amount to which your refer. You have only paid actual operating costs. You will need the remainder, but not all at once. This approach will give you time to seek for an answer.

Why do you receive a flat $25 per month? Has the need of your field been evaluated? If not, why not do this yourself, along the lines suggested above. Take this to your bishop or someone who has more influence in the district than you do — the chairman of finance or the chairman of missions. You may be able to influence district policy, and not policy for your field alone.

Whether or not this is possible, turn to your field for help, too. Get at least a token travel aid there. You may be surprised how your people respond when they know the need. Eventually you will want a self-support-

field. Travel will be taken care of locally then. Why not start in that tion now?

The layman who can help you most in the district or in the field is man who works on a travel allowance or employs others on this basis. st his special knowledge and a solution will be found, I am sure, but ill take time. Patience is needed with this and all other problems facing church today.

—The Rev. Jas. S. Butler, Rector of Trinity, DeRidder, and Leonidas Polk Memorial Chapel, Leesville, Louisiana

BEATING THE BOUNDS

(By the Rev. W. G. Sinclair Snow; reprinted from THE PLOUGH, *quarterly lication of the Sussex Church and Countryside Association, England.)*

The custom of Beating the nds has come down to us from old festivals which date from days of pagan Rome. The first these was the Terminalia, in our of Terminus, the god of ndaries, who was worshipped er a form resembling a stone or post. The other old festival was Ambarvalia referred to by Vir- in the 1st Georgic. It took the n of a procession round the ls during which animals were ified to the corn-goddess Ceres prayers for the blessing of the s.

ut the custom goes back further. nitive peoples believed there e many gods. The spirits of these indwelt trees, wells or stones each god, like a man, had his fixed plot over which he ruled. vas therefore a sin against the and an offence against men emove the stones which marked plots. Thus in Deuteronomy 27: we read: "Cursed be he that oveth his neighbour's landmark."

The Beating of the Bounds is then religious and social in its origin and significance. The custom naturally took place at the time of the spring sowing. It was well to have everything in order and gods propitiated from the first.

Wherever possible, it was the policy of the Early Church to baptize and absorb pagan customs. Christmas and Easter provide suitable examples. Thus the Beating of the Bounds or the Gange Days, i.e. the days of going in procession, as the Anglo-Saxons called them, passed like so much else into the Christian Calendar. In this instance Christianization is marked by a definite occasion. In the year 4700 Mamertus, Bishop of Vienne, called his people to special prayers or rogations (Latin, *rogare* means 'to ask') and fasting on the three days before Ascension Day because disastrous earthquakes had made havoc of the crops and fields in parts of his diocese.

Over the next three centuries

pagan spring customs and the prayers and ceremonial of the Church begin to interweave throughout Western Europe to give the traditional Rogationtide of the Christian calendar. By the 8th century the practice which became so familiar in medieval times was practically universal throughout England.

In many part of the country the great festival of the Ascension drew these rogationtide ceremonies unto itself. We find many villages and towns, like London and Oxford, beating the bounds on that day. The customs naturally varied from place to place, and throughout the Middle Ages, the occasion was kept with much ceremony. In this, after the manner of the times, the sacred and the secular always intermingled merrily. The chief men of the town or village set forth carrying banners, accompanied by surpliced clergy carrying crosses; the common people following with handbells, more banners and staves. At certain sacred spots like groves and wells, they would stop to pray, to sing hymns, to hear portions of Scripture and blessings asked for the newly-grown crops. Elsewhere halts would be called for eats and drinks and right good cheer amongst themselves. Since Rogation days were by tradition fast days, the diet was vegetarian in character. Bread and cheese, buns and ale would appear to have been the basic refreshment. Sometimes, because of the form of diet, the occasion was known as grass week; sometimes, because crosses were carried, it was known as cross week.

Writing in the reign of Elizabeth I, Richard Hooker, the great Anglican divine, urged the continuation of the custom as a useful link between priest and people, and Elizabeth herself issued injunctions for it retention. The Puritan Reformers however, frowned on rogations a Romish superstitions, degrading and harmful. They became the dominan party in the Church, and the religious content of beating the bound dropped out. It now became a merr ramble, with beer and buns en route. There was horse-play in plenty, and boys were bumpe against trees, fences and walls, osten sibly to record in their minds wher the boundaries were.

With the coming of the Industria Revolution and the building o roads, canals, factories, railways and houses for the growing population the beating of the bounds in many places began to resemble a hurdle race. You might pass through one door of a house and out at the other; you might level a wall or out house which stood in the way; you might scramble over the railway or be called upon to swim a canal. As urban areas grew apace, the beating of the bounds often became a physical impossibility.

The nineteenth century fetish for the medieval and the Oxford Movement which was in part the expression of this fetish within the Church itself led, among other things, to the revival of old ecclesiastical habits and customs which had been lost at the Reformation. Delving into the Church's past for

means of calling men anew to
, earnest priests began to revive
old customs of Rogationtide.
movement steadily grew, and
ing the present century has
ed momentum. Here is a mod-
version of the old practice as
n in the *Church Times* of 1914:
On Rogation Sunday, many of
faithful from the Church of the
y Saviour, Hitchin, went on their
preceded by crucifer, acolytes,
ers, singing boys and men and
ed priests, singing canticles and
ns of blessing and invocation
the fruits of the earth. Five sta-
s were made along the country
ds and fields; at each of these
e recited a psalm, a collect and
paternoster, concluding with a
n and the priest's blessing on
crops that grew and those who
ked and whose livelihood was
ed thereby . . . Then the golden
cifix at our head, back to the
Church . . ."

There is much to be said for the revival of this time-honoured custom. It is an act of faith and witness, linking priest and people, secular and divine, in a generation too often forgetful of God and neglectful of His Church. It is a sign and symbol that God is the Lord of all life; that the message and challenge of the Gospel is for all men. It can remind the townsmen of the miracle of God's countryside so often hidden from their smoke-grimed eyes. It can mark the beginnings of a closer accord between the different Churches of Christ and between these Churches and the civic authorities. It can be a means of bringing Englishmen of all types, ranks and occupations into the family of the Father by making them more conscious of their indebtedness to one another and to Him, the Giver of all good gifts.

A rabid sportsman paid $10,000 for a bird-dog and was both pleased astonished to see him perform the first time. Two Mallards were shot the lake and, each time, the dog walked over the water and retrieved birds. Much excited, the owner took a sporting friend out to watch the nd do his stuff. Sure enough, when the Mallard fell in the lake, the dog ked over the water and brought him back. "How much did you pay for ?" the friend queried. "$10,000." "You got cheated—that dog can't n swim!"

—Thanks to Bp. Wm. Horstick, Eau Claire

WINTER THOUGHTS FROM HOMESTEAD

(By the Rev. and Mrs. John H. Philbrick, associates in Homestead Developmen and Research, National Town-Country Church Institute, Parkville, Mo.)

The Roanridge Demonstration Homestead, covering about an acre of ground, has completed a year's cycle in its permanent location. The purpose is to demonstrate some of the projects and practices which may be used by the rural or 'urban' clergyman to improve his family's standard of living, to increase his own sense of belonging to the land and the community, and to intensify his identity with the interests of his parishioners.

Seeking to find new and efficient methods that save time and energy without sacrificing important values, we are keeping records of costs, time spent and benefits received from all the various homesteading activities. The constant emphasis is the question: "How would this activity relate to the people in a parish?" At the homestead, we have only the following projects whose value to the clergyman's family is obvious: hens to produce meat and fresh eggs; milk goats for milk and 'chevon' (goat meat); sheep for wool and lamb chops; bees for pollination and honey; vegetables, flowers and fruit trees plus compost heaps to fertilize the last three.

We try to select the best written material and adapt it to the needs and capabilities of a busy priest who would like, for instance, to have a small garden but who cannot take time to wade through articles on horticulture. We maintain an information service — we will not guarantee to give you advice, bu we can tell you whom to ask fo it in your own area and we will b glad to recommend books.

We, in turn, would welcome you suggestions, recommendations an the reports of your experiences i homesteading, especially how th were useful in getting acquainte with your parishioners.

January is the month of see catalogues. A two-cent post car sent any time during the year wi put you on the mailing list of coun less seed companies to receive the catalogues soon after New Year' A brief list of dependable companie is:

EAST: W. Atlee Burpee Co., Phi adelphia, Pa.; Comstock, Ferre Co., Wethersfield, Conn.; Pearc Seed Seed Co., Moorestown, N J. (Fancy plants as specialty) Peter Henderson Co., 35 Cor land St., N. Y. 7; The Waysid Gardens Co., Glen Head, L. I N. Y.

MIDWEST: W. Atlee Burpee Co Clinton, Iowa; Wayside Garden Co., Mentor, Ohio; Burgess See and Plant Co., Galesburg, Mich. Henry Kohankie & Son, Plaines ville, Ohio; Interstate Nurseries Hamburg, Ohio; Stark Nurseries Louisiana, Mo.; Vaughan See Co., Chicago, Ill.

WEST: W. Atlee Burpee Co., Riv erside, Calif.; Devonshire Nurs ery, Box 425, Vista, Calif.; Lam

urseries, E. 101 Sharp Ave., pokane 2, Wash.

tudy of catalogues will give a al education in horticulture: t flowers grow from bulbs, which perennials, which annuals are and sure-fire for the amateur. r neighbors can give the best ice as to what kind of vegetables v best in your area. After you e decided what *kind* of vegetables want, you should decide what *ety* of each. An early variety ures in less time than a late ety, and usually contains less e and is, therefore, more tender. example, Black Seed Simpson looseleaf lettuce which is ready eat in 45 days. Head lettuce eties, like Grand Rapids or N. Wonderful, may take as long as days. An early tomato is ready eat in 68 days from planting; varieties, like Beefsteak or Pon-sa, take 88 days.

y reading between the catalogue's s, you can learn much. For in-ce, to have good-tasting toma-, one should avoid a variety de-ed as 'well adapted to green-p shipping' for this is, obviously, ommercial variety to be picked n, wrapped and shipped to the er market.

he most practical suggestion we v is to use restraint in ordering kind of seed. Just remember if all the seeds in a 10c packet arrots come up, you will need a one hundred feet long. A seed et of each vegetable, save beans peas, will be more than enough the average family. It is better to grow a small, well-tended garden than to be beaten, and discouraged, by a 'monster.'

A plot thirty by thirty feet is large enough for a family of five, exclusive of corn and potatoes. The catalogues have several tables of sizes and arrangements and succession of crops. The U. S. Dept. of Agriculture publishes a 'Hardiness Map' which shows the average dates of the last killing frost of spring. Neighbors and the county agent can give you plenty of advice about local planting dates.

There are some time-worn proverbs which combine the wisdom of the ages and an awareness of the connection between the returning sunshine and spring. (This is the study of *Phenology:* the science of the relation between climatic and periodic biological phenomena such as the migration and breeding of birds and the fruiting of plants which take place every year at a certain point in the season's advance. Quoted from *Dictionary of Rural Words,* published by the National Town-Country Church Institute, Parkville, Mo.) Certain plants give clues to temperature in any locality as the spring travels northward: "Plant hardy seeds when plum and peach trees are in bloom: the temperature will then be about 45 in the shade." The American Indians followed the rule of planting corn "when the oak leaves are the size of a mouse's ear." In Missouri, the farmers' rule is 'Plant corn when the redbud is in bloom.'

The more the work is planned on paper, the easier it will be when the time comes to shoulder spade, hoe, rake, stakes, string and a basket of seed packets. If the plan on paper has been sketched and rearranged until it is perfect, it is quick work to smooth the soil, rake in some compost, mark off the rows and put in the seeds. Some kind of identification for the rows is necessary. You may think you can remember what kind of seeds you were planting as you were called to the telephone, but long-experienced gardeners, trying to skimp on markers, have ended up with a row bursting with different vegetables all fighting for space. When small wooden stakes are used as markers, it is the rule, rather than exception, for young children to present them proudly to daddy. Having the plan on paper can prevent this becoming a horticultural tragedy. Plans, kept on paper year by year, provide a valuable record of the family's need and the items which proved most successful.

If you have any questions, please feel free to write: The Rev. John H. Philbrick, Route 3, Box 370 Parkville, Mo.

Resolution passed by the Board of Directors, Rural Workers' Fellowship, October 27, 1953:

RESOLVED, That the Board of Directors of the Rural Workers' Fellowship

1) Commend the readiness of the Division of Town and Country to provide a grant of from $300-$400 as a subsidy to the Church and Countryside Association (Sussex, England) to apply on expenses of publishing its official journal, THE PLOUGH.

2) Commend the suggestion that every effort be made to have a member of the Church and Countryside Association be named an official delegate to the Anglican Congress convening in Minneapolis in August, 1954, and that a schedule be arranged for such a person to participate in sessions on the rural church in Canada and in the States and to serve as spokesman for the Church and Countryside Association in steps towards closer collaboration on rural church interests among the Anglican Church bodies; particularly as to collaboration on literature production.

3) Commend steps to be taken to cooperate with the Warden of St. Augustine's College, Canterbury, toward developing a conference on the Church and Village Life at Canterbury; that one step in this be that the Division of Town and Country and the Rural Workers' Fellowship effect a plan for the granting of six scholarships of $400 each to assist in travel expense.